مَاٰثِرُ الْأَنْبِيَاءِ وَالصِّدِّيْقِيْنَ وَاٰثَارُ الشُّهَدَاءِ وَالصّٰلِحِيْنَ

ملقب به: اقوالِ سلف

AQWĀL-E-SALAF

BIOGRAPHIES AND STATEMENTS OF THE PIOUS PREDECESSORS

HADRAT MAULĀNĀ MUHAMMAD QAWMARU-Z-ZAMĀN SĀHIB ALLĀHĀBĀDĪ
dāmat barakātuhum

Translated by
Maulānā Muhammad Muhammadee

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Hadrat ʻAllāmah Sayyid Hassanjī Sūrat

Name And Lineage

His name is Sayyid Hassan and he is addressed by the title of ʻAllāmah. His father's name is Sayyid Fat-hullāh. His lineage goes up to Sayyidunā Hadrat ʻAlī *radiyallāhu ʻanhu*. His father emigrated from Baghdad to Ahmadābād.

Birth

He was born in 968 A.H. in Pattan. It is also said that he was born in Baghdad.

Education And Training

His elementary education commenced under his father's supervision. He then studied under several ʻulamā' and gained mastery in Arabic and Persian. He acquired proficiency in Sufism and Hadīth very quickly.

Arrival in Surat

The desire to serve Dīn brought him to India. He came to Surat with his elder brother, Sayyid Mahmūd, and began living in this city. He made Surat the centre of guidance and rectitude.

It is also said that he left Ahmadābād and came to Surat after the demise of his father. On his arrival in Surat, he lived in the khānqāh of Sayyid Abū Bakr ʻĪdrūs.

Bayʻat And Khilāfat

His statements have been collated in a book titled *Ittihād Ahsan* by Hadrat Shaykh Walī Allāh ibn Shaykh Ibrāhīm *rahimahullāh*. He pledged bayʻat at the hands of Hadrat Shaykh Maulānā Fadlullāh. The latter had left Burhānpūr and was proceeding to Makkah Muʻazzamah, so he came to Surat which was the sea-port at the time. Those who were going for hajj used to leave from the Surat harbour. The Shaykh went to

Hadrat Maulānā Fadlullāh and became his murīd. The latter then proceeded for hajj. When he returned, the Shaykh left Surat and accompanied him to Burhānpūr. He remained in the company of his shaykh and acquired the internal sciences.

It is said that he became a murīd of Hadrat Sayyid Muhammad 'Īdrūs and received khilāfat from him. He recorded his date of death when he passed away in 1030 A.H. It is also said that he received khilāfat from Hadrat Abū Bakr 'Īdrūs. He acquired spiritual blessings in the Shattārī order from Hadrat 'Ayn al-Wafā Shāh Jundullāh Burhānpūrī *rahimahullāh*. The latter was the khalīfah of Shāh Lashkar Muhammad Shattārī. In addition to this, he received the spiritual blessings of Hadrat Maulānā Shāh Muhammad Fadlullāh Burhānpūrī *rahimahullāh* – as stated above.

Spiritual Blessings

He also received the spiritual blessings of Hadrat Khwājah Dānā *rahimahullāh* and Hadrat Khwājah Muhammad. He benefited from Hadrat Shāh Wajīh ad-Dīn *rahimahullāh* and Hadrat Shāh Muhammad Ghauth Gwālyārī *rahimahullāh*.

Stay in Surat

His stay in Surat was a source of blessings for the masses and the elite. People used to come to him for the fulfilment of their needs and would leave fulfilled.

Guiding and steering people was his beloved occupation. He was always concerned about rescuing people from unbelief and polytheism. He severely opposed innovations and un-Islamic customs, and wanted to free people from these shackles.

He used to do his utmost to provide every type of comfort and ease to those who used to come to the

Surat harbour to proceed to hajj. Surat was also known as Bāb al-Makkah in those days.

Lifestyle

He led a very simple life. Contentment was his main feature. His reliance on Allāh *ta'ālā* was matchless. The spiritual joy which he experienced from acts of worship and spiritual strivings resulted in a permanent smile on his lips.

Note: Glory to Allāh! What an excellent condition! Some pious elders used to experience real sweetness in their mouths at the time of engaging in dhikr. (compiler)

He considered guiding, teaching and instructing people to be a religious obligation. He felt that it was an excellent way of serving Allāh's creation. After all, showing the way to the blind results in Allāh's pleasure.

Note: In other words, people who are ignorant of Dīn are blind. Showing them the way will therefore result in rewards. (compiler)

He used to accord extreme respect to Sayyids and the children of Sayyids. He would not take any type of work from them. He also respected the Sufis and their children.

Note: Glory to Allāh! What respect! This must have earned him immense treasures. As the saying goes: "The one who is respectful has certainly profited, while the one who is disrespectful is certainly in loss."

His humility was of such a level that he never referred to himself as a Sayyid. He used to try and provide every type of ease and comfort for those who used to come to Surat to proceed for hajj. He never lagged in serving them.

Note: He used to practise on the saying: "The Ṯarīqah in its entirety entails serving Allāh's creation." May Allāh *taʿālā* inspire us to do the same. Āmīn. (compiler)

When the Sultan of Gujarat heard of his services, he was overjoyed and issued an order that no matter how much land he needs must be given to him. He will have full rights over the land and could use it as he pleases. When he was informed of this order of the Sultan, he excused himself and said: "Kindly excuse me. These are disputes of the world. Land, gold and silver are causes of corruption and fights. Worldly people are enamoured by these things, but then they have to suffer pain and fall into grief and sorrow. I am neither a materialist nor do these things have any value in my sight. Of what use is a plot of land to a dervish? And why should he have anything to do with the land given by the Sultan?"

After much persistence he eventually agreed to take that much of land which he demarcates, but it will not be for him but for Muslims. Subsequently, the Sultan gave that amount of land as demarcated by him. It was then placed as an endowment. He had said: "Many people will come here after me and rest here." This is exactly what happened. H̱aḏrat Sayyid Kamāl ad-Dīn *raḫimahullāh*, H̱aḏrat Pīr Murād Shāh *raḫimahullāh* and H̱aḏrat Shaykh ʿAbdullāh Gumān Pīr *raḫimahullāh* are buried in his graveyard. May Allāh *taʿālā* illuminate their resting places.

Livelihood

The time that he had left over after engaging in worship, spiritual exercises, dhikr, contemplation and other spiritual practices was spent in calligraphy. He would then suffice with whatever he earned from it. Whatever gifts he received would be distributed the same day.

Statements

1. The world is a web. The one who falls into it will fall into stress.

2. Serving Allāh’s creation is a great thing provided it is done with sincerity and not with any ulterior motive.

3. When serving Allāh’s creation is done with a worldly motive it is no longer a service, it is a business.

4. People are immature. They do not realize that this world is for a few days. A worldly person does not consider it to be for a few days. This is why he is always tiring himself for it and waits for many years for its acquisition.

5. This world is temporary. It is immature to attach the heart to it. The beauty and glamour of the world are temporary. It is foolish to pride over worldly authority and positions.

6. The rank of Sayyids is very high. It is obligatory to respect them and a source of Rasūlullāh’s pleasure.

7. A real dervish is one who does not have any motive with anyone.

8. A dervish is one who sees to the needs of all, but does not count his favours and does not expect anything in return.

Note: Māshā Allāh! All his teachings ought to be practised. May Allāh *taʿālā* inspire us all. Āmīn. (compiler)

Demise

He passed away on 4 Dhū al-Qaʿdah 1062 A.H. He was 94 years old at the time. His grave is in Surat. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tārīkh S̲ūfiyā' Gujarat*, p. 167.